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Israel also began as a festival connected with the full moon. Its original character as presented by Jastrow now is much the same as that presented by him sixteen years ago, though in tracing its later development (and it is traced in outline down to the present time) the author does full justice to the value of the Sabbath as it was finally understood.

The book is well printed. Few typographical errors have been noticed. One of these (p. 161, note) places the victory of Judas Macca-baeus over Nicanor in 160 instead of 161 B.C.

Naturally in such a work one must differ from the author here and there on minor points, but these are surprisingly few. The whole discussion is so sane and persuasive that the conclusions for the most part commend themselves. The style is clear and the book interesting. It should be widely read.

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THE RELIGION OF ISRAEL

This volume by H. P. Smith¹ constitutes a fitting companion to its author's earlier *Old Testament History*, in the "International Theological Library." The religion of Israel was so closely enmeshed in the political history of Israel that to write a history of the one necessarily involves the record of a large part of the other. Consequently, since Professor Smith has not materially changed his views since the appearance of his *History* in 1903, the student familiar with the latter will find relatively little that is new in the present work. But it is an admirable presentation of its author's views and represents also in the main the position of the majority of historical students of Hebrew religion at the present time. Anyone wishing to know, in general, what the result of historical criticism is upon the interpretation of Hebrew religion may well be referred to this book for his answer. Such a book was greatly needed. There is no other work in English upon this subject, of a comprehensive character, that approaches it in value. Professor Smith has been one of the pioneers of biblical scholarship among us, has worked hard and suffered much for the cause, and deserves the highest praise for his service. This book, like his preceding *History* and his commentary on Samuel in the "International Critical" series, warrants the bestowal of such praise in full measure.

¹ *The Religion of Israel. An Historical Study.* By H. P. Smith. New York: Scribner, 1914. x+370 pages. \$2.50.

The analysis of Israel's religious development first offered by Marti is here utilized, *viz.*, (1) nomadic religion, (2) agricultural religion, (3) prophetism, (4) legalism. There is much suggestiveness and value in this. But this may not be taken too strictly. It is becoming quite clear that the settlement of the Hebrews in Canaan was a long-drawn-out process, lasting from at least as early as the Tell-el-Amarna period, and probably even earlier, to the days of David. This means that the two stages of culture, nomadic and agricultural, were represented on the soil of Canaan by different sections or groups of Hebrews for two or three centuries. As earlier settlers became farmers, new supplies of nomads were coming in from time to time; so that there was never any sharp line of demarkation between the two nor any definite point of time at which the one ceased to be and the other began. If this be granted, the question of the precise time at which Hebrew legislation took form becomes more complex. The Covenant Code, for example, may represent the social progress of generations upon the soil of Canaan prior to the "conquest." If so, how long after said "conquest" was it necessary to wait for the formulation or codification of this law? This is but part of a larger question: Does the tradition that the religion of Israel, including its law, practically originated with Moses, need revision? How does it come that, with Hebrews in Canaan generations before Moses, no recognition of their achievements—political, social, or religious—has been recorded? These are problems that still await solution.

No man can expect to command assent to all the opinions he expresses upon so difficult and so complex a subject as this. Hence, the liberty of expressing dissent from some conclusions may be indulged in without calling in question the great value of Professor Smith's work. The Kenite hypothesis is still held to here despite the many attacks upon it. It may well be that no better explanation of early Yahwism is yet available; but that is not sufficient reason for holding to an inadequate one. Explanation often has to await the discovery of new facts. Professor Smith holds that the Baalim were expelled from Israel by the ninth century B.C. He consequently accepts the common explanation of Hosea's language about them as due to the fact that the local Yahwehs were no better than Baalim. But this seems to fail to do justice to Hosea's language. Furthermore, the religion of the Assuan papyri from the fifth century B.C. shows such a full and free recognition and worship of other gods as well as Yahweh in Israel that it seems very improbable that as early as the ninth century B.C. the independent Baalim were

eliminated. It is noticeable that Professor Smith makes no use of these papyri and the valuable materials they offer in illustration of the stage of religious progress achieved in Israel up to the exilic period. Sometimes our author is too chary of explanations. For example, on p. 135, the phrase in Amos 1:3-5 is rendered "I will not turn back." This is impossible on the basis of the Massoretic text; but no indication is given of any emendation.

Professor Smith's pages are not burdened with references to literature or extensive notes. Little attention is paid in his pages to variant views. His aim is rather to state his own position clearly and strongly, and this he does successfully. The book reads well and will well repay reading and study.

A new work by Hölscher¹ is another history of prophecy. It is organized into six chapters. These deal with (1) ecstasy and vision, (2) the older manticism, (3) ecstatic prophecy, (4) Yahwism and prophecy, (5) the great prophets, (6) the origin of the prophetic books. Almost one-fourth of the volume is given to introductory questions concerning the nature of prophetic phenomena, such as vision, trance, dreams, and hypnotism. Here much very useful material is brought together for comparison. The general effect of this is to take such phenomena out of the isolation in which they are commonly placed and to put them in a category of experiences such as are common to men. This is the most useful portion of the book. It takes principles well known to students of psychology and applies them to the interpretation of the prophetic mind. The prophet is thus brought much nearer to the comprehension of the modern man.

To put all of the great prophets into one chapter is something of an undertaking. But it is accomplished by a rigid exclusion of much that we expect to find in any adequate treatment. The whole matter of the literary criticism of the prophetic writings is treated in the final chapter. This is separating the criticism from the historical interpretation in a way that is detrimental to both. The conclusions presented in the exposition of the messages of the great prophets are those generally held. There is little new. Among some of the views held which are less widely accepted than the most, we may mention the claim that Isaiah did not prophesy deliverance from Sennacherib's army, but quite the opposite.

¹ *Die Propheten. Untersuchungen zur Religionsgeschichte Israels.* By G. Hölscher. Leipzig: Hinrichs, 1914. viii+486 pages. M. 9.

This conclusion seems well grounded. Hölscher is right, too, in protesting against the common interpretation of the Deuteronomic reform as one forced upon the priests by the prophetic party, or as a compromise. The priests themselves were sharers in the religious and ethical progress of the times and should not be robbed of the credit for instituting reforms within their own sphere. Indeed, it is very doubtful whether the contemporary prophets took any interest in the reform or built any hopes upon it. A frank expression of doubt regarding the genuineness of the prophecies in the Book of Ezekiel of a glorious future is a reflection of such recent studies as those of Hermann upon that book. The author of Isa., chaps. 40-55, is made to have lived in Egypt—a very doubtful conclusion. Malachi's reference to the pure worship of Yahweh among the heathen nations is still regarded as a recognition of the universality of true religion, though since the discovery that the Jews at Assuan had their own temple it has often been suggested that Malachi was referring to the worship of Yahweh by the exiled Jews. The Tiglath-pileser of 745 B.C. is now known to have been the fourth king by that name and not the third. The objectionable element in Hosea's marriage to Gomer is disposed of by the easy expedient of dropping 1:2b as a gloss and treating chap. 3 as an imaginative, unhistorical record of Hosea's family life. By such procedure anything may be proved.

The book contains much useful material and makes many good suggestions. Such work is necessary now in preparation for the rewriting of the history of prophecy that must come at no distant date. The main criticism of this piece of work is that it keeps too close to the beaten track. Not sufficient heed is given to such influences as are suggested by the fact of the existence of Semitic prophecy, by the revelations of the Assuan papyri, and by the new interpretation of eschatology furnished by Gunkel and Gressmann. The use of some literature other than that of German origin would have broadened the author's outlook.

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THE JEWISH-CHRISTIAN GOSPELS

It has long been a matter of common knowledge among scholars in the fields of New Testament and early church history that a problem of rather more than ordinary elusiveness arose from a number of patristic references to gospels in the Hebrew language or used by Jewish-Christian communities. From Papias and Irenaeus to Epiphanius and Jerome